

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WHEN ONCE THESE MAXIMS FIX'D.—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. XII.

CHRISTIAN INTELLIGENCER.
PUBLISHED EVERY FRIDAY
BY SHELDON & DICKMAN,
PROPRIETORS.
WILLIAM A. DREW—Editor.

TERMS.—Two dollars per annum, if paid in six months, or two dollars and fifty cents if payment be delayed until after six months, and after the expiration of a year, interest will be charged.

All subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the discretion of the publishers, until all arrearages are paid.

All communications forwarded by mail, must be sent free of postage.

A SERMON,

BY T. J. SAWYER.

TEXT.—Now if any man have not the spirit of Christ, he is none of his.—Rom. viii. 9.

To a world lying in wickedness, the coming of Jesus Christ was an event well worthy of heavenly announcement; for he came laden with the richest blessings that God has vouchsafed to mankind.

He came to be our way, our guide, our resurrection and life. He was to purify and exalt, give action and energy to the human mind. His teachings were to instruct—

his spirit to inspire—his light to illuminate.

His conduct was to be the example, and his character the pattern of our own.

In fine, he was to mould us into his own moral image, make us in some measure partakers of his spiritual nature, and fit us for the enjoyment of his spiritual blessings.

Hence, "if any man have not the spirit of Christ, he is none of his."

To the Christian, it is profitable very often to review the life, and contemplate the character of his divine Master. In the exercise he must find not only pleasure, but edification. If a familiarity with what is beautiful in nature, tends to refine the feelings—if to gaze on the billowy ocean, or the out-spread sky, enlarges the soul, what an influence ought moral beauty and grandeur, to exert in purifying our affections and exalting our minds!

The biography of the virtuous and the good, has ever been deemed an important aid in the formation of character.

We listen without interest, and consequently without improvement, to the dull and often subtle details of the learned moralist, while a single instance of practical excellence would attract the attention, and warm and determine the heart.

The simple story of a virtuous peasant, illustrating fixed purpose and unswerving principle amidst the vicissitudes and temptations of ordinary life, would better and more extensively subserve the great interests of morality, than the labored treatises of Epictetus, Cicero and Seneca.

We need a living and permanent example before us which we may imitate—a character to which we may aspire. And as we gaze more and more intently, and with deeper and deeper interest upon it, we shall feel ourselves, in the beautiful language of Scripture, "changed into the same image from glory to glory."

Our sympathies will be mingled more intimately and our feelings become of closer kindred with him whom we have chosen for our pattern.

It is a well known principle of the human mind, as well in relation to the moral as physical world, that familiarity generally renders tolerable and often even agreeable, what at first was uninviting or repulsive.

The Icelander, accustomed from infancy to his cold and barren island,

learns to love with ardor the desolate and cheerless scenery around him.

The ancient Scandinavian, bred to the profession of war, had lost the finer feelings of domestic life, and exulted only in the battle cry and on the field of blood.

His love of carnage went in fancy even beyond this world, and Valhall, the hall of slaughter, was his heaven.

If familiarity with such scenes is sufficient thus to transform the character, how much mightier influence ought the loveliness of virtue to exert, when made an object of frequent contemplation! And does it not exert such an influence?

In the political world, I might point to the example of our immortal Washington.

The moment, when having achieved our national independence, the father of his country gave back into the hands of her citizens the sword by which that country's salvation had been wrought out, was the moment of a world's political regeneration.

Nations looked on and admired a scene, of which probably the past had afforded no parallel. Thenceforth, the names of liberty and Washington were to be allied, and they must travel down together to the end of time.

His spirit of patriotism has gone forth in its mightiness, and now doubtless breathes in the souls of millions.

And it will yet live and animate nations unborn, and in the remotest corners of the earth.

In turning to the character of Jesus Christ as exemplified in his life, we shall find nothing to regret, but every thing to admire.

In him was united that combination of virtues which constitutes a perfect character.

Humble without meanness, decided without obstinacy, devout without ostentation, careless of reproach and danger when incurred in the path of duty,

ready to forgive his enemies, and alive with a universal affection to mankind, we may without hazard, challenge the world to produce his parallel, considered merely as a man and a moralist.

But we are led to regard him in a higher and more attractive character, as the beloved Son and Ambassador of God. We are called upon to honor and reverence him as the long expected and blessed Messiah. Above all, we should love him as our Master, and "the Saviour of the world." Possessing so many claims upon human affection, it would be singular if over some, he did not exert a strong and abiding influence; if he did not impart to them something of his own spirit, give tone and temper to their feelings, and direction to their lives. While we yield not ourselves to the government and guidance of Christ, while we live in the habitual violation of his precepts without manifesting or enjoying his spirit, it needs little discernment to see that in a very important sense, we are none of his. It is true, we are his in a more outward manner, as belonging to his purchase, and as making an integral part of that great bequest of God, to which reference is had in prophecy—"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But in the closer and more spiritual connexion which is to subsist between Christ and his disciples, we must be wholly deficient, unless we have in truth learned of him. To be a Christian, to be Christ's indeed, our soul's must commune with him, and in that communion find encouragement, and strength, and joy. We must take him for our pattern; our feelings must be influenced by his precepts, and our practice controlled by his example. In short, the same spirit that he manifested when on earth, must live, and breathe, and reign in our hearts, for "if any man have not the spirit of Christ, he is none of his."

What were the prominent characteristics of our divine Master? To trace briefly some of these, will constitute our chief object in the remainder of this discourse. Among the most lovely and attractive attributes of Jesus Christ, we may mention, first, HUMILITY. He was emphatically "meek and lowly in heart." Though sinless, he was not ashamed to call the weak and erring and depraved children of earth, his brethren. With him, the little distinctions that pride creates were all lost. He regarded alike the high and low, the rich and poor. Though Lord of all things, he willingly became the servant of all. Unambitious of the poor honor that popular applause affords, he rather shrank from the public gaze, when duty did not call him there to act. It was not of men he expected praise. From them he knew he should receive hatred for his love, persecution for his kindness, and death for his prayers. At the hand of God only, he anticipated honor and glory. When having wrought his most benevolent miracles, he chose rather that the subjects of his grace should "tell no man" than that his name should be sounded abroad with a trumpet. What an example for mankind! And yet how neglected! But too many of the professed followers and even the ministers of the humble Jesus, forget the spirit of their Master. In this age of miscalled Christian exertions, how little do we see of that unostentatious and retiring charity, for which our great pattern was distinguished. A trifling benefaction made to any of the popular sectarian institutions of the day, is, with the name of the donor, trumpeted through the land. And this is done in his name, and for the building-up of his kingdom, who said, "But when thou doest thine alms let not thy left hand know what thy right hand doeth." Look among the professed heralds of the cross. Are they willing to become in humility the servants of men, for Christ's sake. Would they not rather be lords? Struggling to be greatest in the kingdom of heaven, they seek for worldly titles and dignities, forgetful of the honor that cometh from God only, and regardless of that highest of all praise, the praise of being "a good minister of Jesus Christ." Beloved brethren, in the language of the apostle Paul "Let nothing be done through strife or vain glory, but with lowliness of mind, let each esteem other better than himself. Let this mind be in you which was also in Christ Jesus;" for without his spirit, however lofty our pretensions, we are "none of his."

In connexion with his humility, our Savior discovered that decent self-respect and dignity, which are always the accompaniments of conscious virtue. The lowliness of mind and meekness of spirit which Jesus manifested, were far removed from degradation. He always seemed conscious of the dignity of his office, and the vastness of his mission, and never for a moment did he suffer himself to act or speak in a manner unworthy of them.—These two qualities, so often incompatible, sweetly harmonized in the character of Christ. They softened down and corrected each other, so that while we admire his humility we cannot but love his dignity.

The second attribute to which I would invite your attention, is DEVOTEDNESS TO THE WILL OF GOD. Our Saviour himself declared that it was his "meat" to do his Father's will. At every hazard and every sacrifice, he would labor in the great cause of his mission. Situated as he was, it is evident that it must have required a loftiness of purpose and a strength of moral courage, of which history could afford

us seldom if ever an instance, in order to execute the great work God had given him to finish. The fruit of his labor lay beyond Calvary. Its cross stood in full view before him. There were months of toil to be endured—scoffs and insults to be received—and dangers to be encountered; there was the last memorable feast of the Passover to be kept with his apostles—the agony of Gethsemane—the crown of thorns—the gorgeous robe—the ready sceptre—the buffettings—the judgment, before he could reach the awful goal of his earthly race. In almost, surely in all, of these there was enough to have paralyzed an ordinary mind. But Christ was immoveable. With a martyr's spirit he gazed on them all. His heart was fixed in his glorious purpose. He was doing the will of God, and to that will he humbly bowed. Dangers could not deter him, death itself lost its wonted terrors, when he remembered the pleasure of his Father, and in perhaps the most trying moment of his life, he could say with serenity and confidence, "Not my will, but thine, O God, be done."

It is almost unnecessary to remark that in order to have enjoyed such a deep and pervading spirit of resignation, and to have been able to make such a total self-surrender to the divine disposal, "the Son of man" must have been assured beyond all doubt of the goodness of Heaven. To his view not even a passing cloud for a moment obscured the Divine Benevolence. Like a sun peerless set in the midday heavens, it must have shone with a constant glory embracing and blessing all.

Such conceptions were familiar to his mind, and not unfrequently were they mingled with his ordinary teachings. "Ask and it shall be given to you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread will he give him a stone? or if he ask a fish will he give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask him?" His own confidence in God was equal to what he inculcated. At the grave of Lazarus, "he lifted up his eyes and said, Father I thank thee that thou hast heard me; and I knew that thou hearest me always." This unwavering confidence in God's infinite wisdom and universal love never deserted him. He felt that "these light afflictions which are but for a moment, work out a far more exceeding and eternal weight of glory." He knew that he should yet "see of the travail of his soul and be satisfied;" therefore "for the joy that was set before him he endured the cross, despising the shame, and is set down at the right hand of the throne of God." Now without something of the spirit of Christ, we are none of his. Unless we possess a corresponding devotion of heart, and soul, and energies, to the will of our heavenly Father, we but poorly deserve the name of Christian. We must surrender ourselves unreservedly to his disposal, yielding ourselves with willing and joyful hearts to his authority and guidance. We must submit with becoming resignation to all the allotments of his providence. To do this, I need not say we must feel a steady and sustaining confidence in his parental and universal goodness. We must not only believe but also realize that God is "our Father," better than any earthly father, and whose love is tenderer and more enduring than a mother's love. This was the confidence of Christ, and without his spirit we are none of his. Our prayers should also be accompanied by the same lively faith as attended our Master's. And we need not fear that our petitions to the throne of God, will either be too high, or too extensive, for he is able to do abundantly better for us than we can ask or think.

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In the fourth characteristic to which I call attention, and which most widely separated Christ from the mass of mankind, was LOVE TO ENEMIES. To love our friends is the dictate of our common nature. The "publican and sinner" do this, and its performance bespeaks the exercise of no very high moral principle. On the other hand, to love our enemies requires something of the spirit of heaven. As the Ambassador of God, it was to be expected that Christ would manifest the feelings and affections of the Divine mind. He was Immanuel, God with us, and he who had seen him had seen the Father. We wish that men in forming their conceptions of the Divine character, would more frequently look at Jesus, and learn from his lips and life the Father whom he represented and declared. How different would he appear! How amiable would be the God of heaven and earth, compared with the dark and forbidding object too often presented and by Christians too, for our love and adoration! Malevolence or ill will formed no part of our Saviour's character. Always kind, with a heart overflowing with love, he manifested in his conduct the heavenly principle he taught, of forgiving those who injure us, and returning good for evil. His whole soul seemed bound up in the happiness of mankind. Abuse could not change the temper of his mind, persecution could not wean him from the love of his enemies. Even the agonies of the cross were forgotten, while for his cold-blooded murderers he prayed, "Father forgive them, for they know not what they do." I might with pleasure amplify upon this part of our subject, for in loving his enemies, Christ showed himself the Messiah of that God who "is kind to the unthankful and to the evil." I might rise from Christ to a contemplation of God himself, and speak of his undying love to the sinful children of men. I might

point out the glaring absurdity of supposing that an unchangeable God should cease to love the objects of his former care and tenderness; and I might hint without exposing myself to the charge of blasphemy, that such a deity as is alas! too frequently described by Christians, is little better than the publican or sinner; for they love those who love them, and what more is he represented as doing? Finally, listen to the words of Jesus, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

Such I regard as the prominent characteristics of our divine Master; humility, devotedness to the will of God and confidence in his goodness, compassion for the afflicted and love to his enemies. And may we contemplate this character with the admiration it deserves. May we gaze upon it until we feel our hearts warmed and renewed by its influence, and our souls moulded into the same image. May its controlling power be felt in correcting and elevating our affections and forming our lives. We have an example before us for the attainment of whose excellence we are called upon to strive. Professions are nothing. Although we could speak with the tongues of men and of angels, yet without the spirit of Christ we are but sounding brass or a tinkling cymbal. Our souls must be brought into communion with him, we must feel in a measure as he felt, and live to a degree as he lived to be entitled to his name. What is it that constitutes a real disciple but conformity of thinking and feeling to the Master? And what shall make us Christians but being like Christ?

[From the Magazine and Advocate.]

INCIDENTS IN THE LIFE OF A PREACHER.

SOMETIMES in the autumn of 1820, a friend to whom I was personally almost a stranger called on me very early in the morning, having walked several miles apparently without any particular business. After conversing for some time, he inquired what I would do in a given case, which he thus stated:—"Suppose you had a family, and during a time of religious excitement several of your children should become awakened—that they should be visited by clergymen of different denominations—that you should endeavor to treat them civilly and respectfully; but that in your absence, one of them should represent to your children, that all persons of your sentiments were the mere gamblers and drunkards of society—what would you do?"

Being a stranger to his family, the suspicion did not enter my mind that there was any particular motive in his question, and therefore I very readily answered, "that the man who could do this, who could thus wantonly abuse his privileges, and insult his host, ought to come to the same house and before the family prove the assertion, or make his acknowledgement." To this he replied, that it was the very thing he had thought of doing. He then proceeded to state, that Elder G_____, of W_____, had actually made such a remark to his family, among whom two of his daughters were subjects of the excitement.

In a very few days he again called on me, said the Elder was to be at his house at a given time, and requested my attendance. Accordingly, in company with several other friends, we repaired to his house at the time appointed. A few neighbors soon came in, fidgetted, and whispered, and went away, came again, bringing others with them, filled the street with evident anxiety, and the house of my friend to overflowing.

But as the Elder came not; his word was pledged however, and none doubted that he would come—he passed the house, conversed a while with a friend, returned and came in, betraying much anxiety—looked vexed and angry and expressed some disappointment at seeing so many people. I had never been made acquainted with him, and our kind-hearted host who had reserved a seat for him at my side, hastened to perform the duties of introduction—observing at the same time, that he was not very familiar with such subjects, and had invited me with a view to examine any statement which I might think proper.

This was too much—the dark features of the Elder, grew still darker—his eyes sparkled with irrepressible indignation, and he received my hand as he would a hot iron. The only unoccupied chair was offered him, which he most uncouthly removed and placed directly before me, and as near me as possible, seating himself in such a manner as to thrust his shoulder almost into my face. As no notice was taken of this rudeness, after a moment's reflection, he rose, replaced his

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chair at my side, and took his seat with much more composure, having probably become convinced that the course which he had commenced would neither benefit him nor injure others.

Nothing could evince more satisfaction, than marked the countenance of our host. He looked around with a complacency which showed that his heart was full—his family was around him—his friends were there; and the man who had assaulted his moral character was before him, to answer for his defamation. He stated the facts which had brought them together—called upon his family to state whether the Elder had used the exceptionable words, and informed us of his motive in the present interview. The family asserted, and the Elder admitted, that he said in amount—"Universalists were the drunkards and gamblers of community."

This he must now prove, or acknowledge his error. He chose to attempt the former, and commenced by endeavoring to prove the doctrine of endless misery. For this purpose, the parable of the wheat and tares—blasphemy against the Holy Spirit, and the last paragraph of Matthew xxv., were his principle proofs.—On those he spoke at length, and having, as he presumed to infer, proved the doctrine of endless misery—proceeded to draw the inference that those who did not believe it were unregenerate.

Here his argument was as extraordinary, as it was erroneous, and as others may possibly stand in need of his very important discovery, when under similar circumstances, we here insert it. He said that all renewed persons of whom he had any knowledge, had first been impressed with the fears of hell—and as Universalists had not those fears, they were of course, not renewed: and therefore, were neither pious nor in general, moral men. Hence his assertion, that they were the drunkards and gamblers of community.

To all this, it was replied in general, that the texts adduced to prove endless misery, were either parables, or strong expressions, having a particular application—especially the sin of blasphemy, which was shown to be the sin of the Hebrews exclusively. The parables were explained with reference to their connexions, whence it appeared that they were susceptible of a different construction from that usually attached to them.

In conclusion it was shown, that as the fear of hell torments was a creature of a disordered imagination, it could not be necessary to regeneration; and that the believer who felt no fears of what had no real existence, standing on the firm ground of truth, was in reality the only true disciple of Jesus Christ.

We parted after occupying an hour each—but a family was redeemed from the grasp of the defamer, and the terrors of endless woe. The two daughters who were the subjects of the excitement, have long believed with joy in the universal purity and happiness of the human race, and are looking forward to the glorious immortality of all mankind.

BARNABAS.

THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, MAY 4.

UNIVERSAL SALVATION.

There are some people—those who know the least of our sentiments and religious fraternity, who seem to be horror struck at the mention of these two words in conjunction—"Universal Salvation"; what a horrible and licentious dogma! say they; and what abandoned, unprincipled and villainous wretches must those people be who are pleased with such words, and with the sentiment which they express! Now what is there in the words Universal Salvation, that is so terrible as many imagine? And what is Universalism, that people should hate even the sound of the word? What is it? Why is the belief of a Universal God—a being of unbounded goodness, wisdom and power combined—all whose purposes are consistent with his eternal and universal love. It is a belief in His Son, Jesus Christ, our blessed Lord and Saviour—yea, "the Saviour of all men" a Universal Saviour. Believing him to be this, we necessarily conclude that his salvation is Universal—otherwise how can he be a universal Saviour! Is he the Saviour of those who are not and never will be saved? Universalists do not believe that any man can be saved in his sins; as our enemies wantonly and falsely accuse us. We believe in Universal Salvation, not because we believe any one can go to heaven in his sins, or be saved from the just punishment of his iniquity. God will reward every man according to his work. But we believe in Universal Salvation because we believe Christ will save from sin all for whom he poured out his blood—and these we believe to be all men. He died for all. He tasted death for every man. He came to save the world—the whole world. We alone, of all Christians, believe he will accomplish the work which he came to do. We honor him more than any other sect in existence; for all others either deny his benevolence or his power, averring that he shall fail and be disappointed at last in the non-fulfilment of his original intentions. "God will have all men to be saved."—Christ came to do the will of his Father. "The pleasure of the Lord shall prosper in his hand." He has finished the work which the Father gave him to do. "He shall see the travail of his soul and be satisfied." Reader, do you profess to be a candid person, and to regard the honor of Jesus? Then we beseech you, "think of these things."

It may be recollect by newspaper readers, that a year or two ago, a story was told very seriously and insisted upon as a fact, that a gentleman in Bucksport had seen the dread father of evil himself—in vulgar language, the devil—and that the appearance was instrumental of the person's being convicted and joining the orthodox. Some, indeed, were so unbelieving as to doubt and even ridicule the story; but the gentleman—a responsible person,—positively insisted upon the truth of it. He saw him visibly with his own eyes, in his own bed room,

when perfectly awake and self-composed; may he heard the fell spirit utter divers fiendish and unintelligible sounds that did make his very hair stand up, and caused his whole earthly man to quake. In the description he was still more particular. He plainly saw the Spirit's huge tail, whereby he whisked whole worlds to ruin, and two monstrous horns like whereof ne'er grew from human head. And who should contradict his testimony? Is there not such a being as the devil? and is it not possible for him now as well as in ages gone by, to exhibit himself to mortal view? These questions being answered affirmatively, no one could object to the testimony as impossible or even improbable; and being a man of known veracity, it is no wonder the story was believed and extensively reported.

But time, the revealer of secrets, has nullified this miracle. It answered, however, a good purpose at the time, inasmuch as the man was really converted; it may also have been the means of conversion to others. A friend in Bucksport, writing under date of April 20, accounts to us quite substantially and materially for the appearance. We give the solution in the words of the writer.

The facts, as now stated, are these: a person acquainted in the family and a little mischievous, withal, undertook to convert the man in the following manner. He went to a tan-yard, and after having accoutered himself with one of nature's coverings, with horns and tail, entered the bed room of the innocent man and amplified himself around most sportively. He uttered some incoherent words and roared, leaving his disciple to his own reflections."

EDITORIAL CHANGE.

Rev. L. F. W. Andrews, who has had the editorial charge of the Religious Inquirer for the last ten weeks, has resigned his connexion with that paper. So early a dissolution of his late connexion was not expected by him or the public. He requests his editorial brethren, who notice the fact, to say that he has left the Inquirer not on account of any fickleness of purpose or want of zeal in the cause, but in consequence of the wish of the publisher arising from pecuniary considerations. May the blessing of heaven follow Br. A. in all his subsequent relations of life.

JOB WORK.

The Presbyterians in the Western part of New York, if we may judge from published facts, seem to make quite a pecuniary business out of the conversion of souls—estimating the price of the job according to the ability of the patient or her friends to pay—widows are expected to pay \$50 for the conversion of a child. This gain is secured under the name of "thank offerings;" the person converted, or her friends, being expected to return thanks (not to God, but) to the "Secretary of the Central Agency," in the sum of at least fifty dollars. This fact appears from certain late acknowledgments in the Western Recorder, an orthodox print. The reason and propriety for this course are not so inexplicable as might at first sight, be imagined. The argument is this: The conversion of a soul is worth millions of worlds; "the laborer is worthy of his hire"; ergo, the minister who converts souls is fairly entitled to a *quid pro quo* per head for his work.

CONVERSION IN THE MINISTRY.

From the Utica Evangelical Magazine we learn, that Rev. John Mudge, who has been a preacher of the Calvinistic doctrine for fifty years—"a man of upright conduct and character,"—residing in Brookville, Genesee Co., has within a few months past come out of the prison house of orthodoxy and entered the boundless field of universal grace and salvation. He is now free, and engaged in preaching that truth which makes free in deed.

As usual, since his conversion, the limitarians have been attempting to limit his usefulness by defaming his character, &c. Such an attempt has been viewed by the good people of Brookville with so much abhorrence and virtuous indignation, that on the 4th April a public meeting was held to take the subject of Elder Mudge's persecutions into consideration; at which several resolutions were passed vindicating Elder M. and deservedly consigning the conduct of his sectarian adversaries, of whom two Methodist ministers are particularly mentioned, viz. Messrs. Chase and Durham. Such a step on the part of an abused public, and in favor of a persecuted servant of Christ, is highly commendable. As with the primitive heralds of the cross, so with Universalist ministers at the present day, they must expect to be calumniated and abused by the concerted and intolerant pharisees of the age.

CHRISTIAN VISITANT.

We have mentioned this work before. It is barely necessary for us now to say that it is a monthly publication of Universalist Tracts in Utica, N. Y. At this time we advert to the publication for the purpose of saying, that Messrs. Marsh, Capen & Lyon of Boston are appointed General Agents of the work for the Eastern States. Those who desire the Visitant, can have their orders answered on application personally or by letter, at the office of those gentlemen.

NEW-YORK CITY.

Universalism, which had suffered nearly a shipwreck under the semi-atheistical mismanagement of Mr. Knobell in New York, appears to have met with a cheering revival since Mr. K.'s arrival of his infidelity and his removal to Boston. The direction of affairs seem to have fallen into more serious and judicious hands. Six months ago a new paper was established, called the "Christian Messenger," under the management of Rev. Mr. Sawyer and P. Price, Esq. which has attained a healthy circulation. We regard it as one of the most truly orthodox and valuable Universalist journals in the U. S. Since the establishment of the Messenger one or two new Societies have been established, the brethren brought to operate together, a greater union promoted, a new Church dedicated; and now things appear to move on steadily and surely. We rejoice at this very important and encouraging change in the state of things in that Queen of the cities of the U. S.

A writer beautifully inquires—Are there any streams of Divine knowledge, which do not flow from the fountain of Nazareth? What beam of sacred light do you find, that does not emanate from the Star of Bethlehem? Who knows any thing of God's purpose in relation to the final destiny of his creatures, save the "Son, and he to whom the Son has revealed Him?"

FAITH AND WORKS.

The following we find in the Mirror of last week, extracted from a new orthodox work, entitled "Parlor Lectures on the New Testament." The ex-

tract is given as a favorable and commendatory sample of the work. We regard the views of the author, as sound.

"I don't see then what use there is in good works, if they don't at least help to save us."

Mother. What do you suppose made this sorrowing female pour out her precious perfume on the head of the Saviour?

Herbert. Oh, it was because she loved him.

Mother. And what made you when you gathered the grapes this evening select the finest bunches for me, my child?

Herbert. Because I had a thousand times rather you would have them than to eat them myself.

Mother. But you did not expect I should pay you for them.

Herbert. Pay me! O no, certainly not. I did it from love, mother.

Mother. And so depend upon it, will every Christian friend that loves God; and that it is his greatest happiness to do his will, not for a reward, but from love, pure love, as you would give me the grapes. From love to God the Christian will feed the hungry, clothe the naked, send the Bible to the destitute and the teacher to the ignorant, and God owns it as done to himself.

Herbert. Now, I see, mother, what it is to show our faith, by our works; and I am glad I understand it. But do not some good people have faith, who do not perform these good works?

Mother. No, my son, that is altogether impossible. Faith without works is dead.—Genuine faith may always be known by this simple means; it will always produce good works. By their fruits ye shall know them.

After this we hope our orthodox brethren will not be at a loss to understand how Universalists can worship God and perform good works, without being operated upon by the hope of heaven as a reward, or the fear of hell as a punishment. Universalists say that God is love; that his character, when properly viewed, is calculated to make men love and reverence him; and that if they love him, they will keep his commandments. What is there licentious in this? We wish our opponents would be candid and judge us by the principles which they adopt themselves.

REVIEW OF DR. TYLER.

We are happy to learn, as we do from an advertisement in the Portland papers, that our venerable brother RAYNER has just published a pamphlet containing a Review of Dr. Tyler's Missionary Sermon. We have not yet seen the Review, but doubt not it is written with talents and accuracy.

An Ecclesiastical Council of Baptist Ministers and Delegates.

which met in Saco on the 4th ult. passed votes declaring that Rev. Frederic Clark, Pastor of the Baptist Church in Saco, has forfeited and lost their confidence as a faithful brother and minister of Christ, and that they do not fellowship him in the sacred office. They also caution the public against granting him aid for the Baptist church in Saco.

INSTALLATION.

Rev. Adin Ballou, one of the editors of the Independent Messenger, was to have been installed yesterday, "as Pastor of the First Church and Congregation in Mendon, Mass." Sermon by Rev. Bernard Whitman of Waltham.

REV. MR. DEAN.

Proposals have been issued by E. M. Stone of Boston, for publishing "A Course of Lectures in defence of the Final Restoration," delivered the past winter, in the Central Universalist Church, Boston, by Rev. Paul Dean, Pastor. The course comprises ten Lectures, and will fill a volume of 200 pages octavo. The subscription price will be one dollar per copy.

CONVENTIONS AND ASSOCIATIONS.

The Maine Convention of Universalists will hold its annual session in Buckfield on the last Wednesday and Thursday 27th and 28th of next month.

The New-Hampshire Association will meet in Lempster on the 4th Wednesday in May.

The Southern Association will be in session the last Wednesday and Thursday in May, in Stafford, Connecticut.

The Green Mountain Association will have its annual meeting in Bennington, Vt. on the 3d Wednesday and Thursday in June.

DEATH OF REV. E. LEONARD.

By a notice under our obituary head, it will be seen that this excellent servant of God is no more. He died at his residence in Gloucester, Mass. on Sunday the 22d April, of long fever.

NEW SOCIETY.

A Universalist Society has been formed in Montrose, Pa. and Rev Alfred Peck of Sheshequin has accepted an invitation to become its Pastor.

[For the Christian Intelligencer.]

SCRIPTURE SKETCH.

"And he was angry, and would not go in."

Luke xv. 23.

The sound of mirth was heard—the voice of glee

And merriment came forth, with music's tone,

In thrilling rapture mingled. And the dance

Moved on with buoyant step, and gay hilarity.

The shout of joy arose successively.

As one dear name was uttered—and the feast

Of rich, luxuriant bounty, spread itself

Before the inmates of that happy home!

Why this? A wandering prodigal—a son

Of sad misfortune and of sin, has come—

A child, who from his home of youth had turned

And sought a resting place with strangers—who

Had listened to the sylvan song of vice

Clad in the garb of pleasure—and in search

Of flowers within the gardens of delight,

Had felt the piercing thorn that wounded him.

But he has now returned a penitent;

To hear the accents of a father's love

And feast a starving soul upon his bounty.

Shout! shout! ye gladsons ones—and let the high,

Heart-lifting notes of mirth ring joyously—

Pour forth—

The wak'ning melody of music's strain—

And give the spirit wing—for life is here!

A darling wanderer, who had lost himself

Amid the gloom and darkness that surrounds

The wilderness of sin—with homeward come;

And here, arrayed in costly robe, and badge

Of honor, now stands forth to hear proclaimed

The thrilling words of sweet acceptance. Shout!

The dead alive again—the lost one found.

But see! anon there cometh one with cautious pace,

As from his father's house. "What meanest this?" he saith;

An answer comes, "thy brother hath returned!"—

Lo! That dark frown of jealousy—that eye

Of scorn and indignation—as he turns

Away! Not the entreaties of a kind

And loving father, can prevail—and why?

A sinner is received to favor—one

Whose sonship should have ceased for prodigality;

For this his anger. He will not give in!

* * * * *

Father, who art in heaven!

EASTER CHRONICLE.

Congress.

through the endless rounds of eternity, is unfounded in the scriptures of Divine truth, and consequently, it is empty, vain and foolish." He says finally, "that the belief in "the restoration of all things" is without foundation in the Sacred Record, and the most foolish of any that ever entered the head or heart of man." Let us look into the scriptures, and see whether this sentiment, which the Rev. gentlemen has reproached so harshly, is in reality "without foundation in the Sacred Record." Let it be our inquiry, "what say the scriptures?" In Gen. 12: 3, God made promise to Abraham, saying, "in thee shall all the families of the earth be blessed." In the 22 Chr. 18th, this promise is repeated in nearly the same words: "And in thy seed shall all the earth be blessed." The same promise was made to Isaac also, and repeated to Jacob the grandson of Abraham. We learn from the 3d Chap. of Paul's Epistle to the Galatians, that these are gospel promises, and that the seed here spoken of is Christ the Lord, in whom, as the apostle Peter says, "all the kindreds of the earth shall be blessed." Observe ver. 16. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; and to thy seed, which is Christ." Again—Christ "gave himself a ransom for ALL, to be testified in due time." He "tasted death for every man." "He is the propitiation for our sins; and not for ours only, but also for the sins of THE WHOLE WORLD."

[To be continued.]

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MAY 4, 1832.

DREADFUL DISASTER. Intelligence is brought by the papers of a great loss of human lives by the destruction of the steamer Brandywine by fire, near Memphis on the Ohio, on the 9th of April. The fire was communicated to certain combustibles by resin thrown into the furnace for the purpose of increasing the heat—the boat imprudently running a race with the steamer Hudson. In three minutes from the alarm, and before the boat could be run or shore, all that could leave the boat abandoned her, throwing themselves into the water. Some perished in the flames. Those who could swim escaped to a neighboring island. But of the 200 persons on board, but 75 escaped with their lives. One hundred and twenty five persons perished!

CITY GOVERNMENT. The several Branches of the new City Government in Portland met in Convention on Monday last, and after an Address by the Mayor, Mr. Emerson, proceeded to organize the Boards. Gen. S. Fessenden was elected President and Charles Harding, Clerk of the Common Council; Joseph Pope, City Clerk; William Lord, Treasurer and Collector of Taxes; Levi Sawyer, Marshal; Jonathan Dow, Street Commissioner; S. Longfellow, Solicitor; and Joseph M. Gerrish, Moses Hall and Edward Cobb, Assessors.

CONGRESS. The principal time of Congress appears to be taken up by the trial of Gov. Houston and investigations of the allegations against the Collector at Wiscasset. Mr. Webster's proposition relative to the representation of fractions in the Apportionment Bill has passed the Senate by the casting vote of the Vice President.

MAY DAY. Poets sing the praises of May day.—What a day to sing was last Tuesday! Cold and cheerless enough—the ground white with snow that had fallen the night previous. Oh dear, are we not to see the earth look green again, till the Comet comes in June!

TRUSTEE MEETING. We did not learn till Tuesday (as the Argus which we receive and which contained the notice is directed to Gardiner, where the Editor does not see it) that the Trustees of the Westbrook Seminary were to have had a meeting on that day. This may apologize to the Editor's friends for his non-appearance at the meeting. The object of the meeting was to take measures for the erection of Buildings, &c.

REPUBLICAN AND GAZETTE, EXTRA, Nashville, April 14, 1832. It is our painful duty to announce one of the most awful occurrences that the history of steam-boat disasters has ever afforded.—Several letters have been received in town from Memphis, stating the loss of the steamer Brandywine by fire on the 9th inst, about 25 miles above that place, and the destruction therewith of 60 or 70 lives, either by drowning or burning.

The Apportionment Bill has been passed to a third reading in the U. S. Senate, so amended as to give Maine 8 representatives; New Hampshire 6; Massachusetts 13; Rhode Island 2; Connecticut 6; Vermont 6; New York 40; New Jersey 7; Pennsylvania 28; Delaware 2; Maryland 9; Virginia 21; North Carolina 13; South Carolina 10; Georgia 9; Kentucky 13; Tennessee 13; Ohio 20; Louisiana 4; Indiana 7; Alabama 6; Missouri 3; Mississippi 2; Illinois 3.

Original Anecdote.—Some time since a young man who had not seen more than half the world, attended a church which had an organ; seeing a deaf man near the altar who used a hearing trumpet, and supposing the ill and melancholy notes of the organ proceeded from the old gentleman's artificial ear, leaving the church said, "I'll be darn'd if that little tin horn didn't make a nation great noise."—Macon (Geo.) Telegraph.

A Cholera Anchorage.—A clergyman, residing not a hundred miles distant from Paisley, has carried his dread of the cholera so far that he is resolved to have no intercourse with his brother man until such time as this useful visitor shall have quitted our shores; and with a high paling that extends a considerable round his dwelling, as a barrier against all intrusion; those however having passes or parcels to deliver are accommodated with a bell and a speaking trumpet.

Two Reports on the Bank Investigation were expected on Thursday—one from the majority, and the other from the minority of the committee.

The Concord, N. H. Gazette states that in addition to the destruction of fruit trees by the severe winter and mice, most of the bees in that vicinity have perished, in consequence of which the market was flooded with honey.

Foreign.

ENGLAND.—The Reform Bill, on the night of March 22d, after a debate which had been continued from night to night since the 19th, was passed to a third reading by a vote of 355 to 239, being a majority of 116. On the following day it was read the third time, and passed by acclamation. Lord John Russell and Lord Althorp were ordered to carry the bill to the House of Lords, and request their concurrence. On the 29th, the bill was brought up by Lord John Russell, who was accompanied by Lord Althorp.—It was read a first time, and ordered to be printed. Lord Grey moved that the bill should be read a second time on Thursday next.—Lord Harrowby considered the bill an improvement upon the last, but said that it was still of such a democratic tendency, and would prove in his opinion so dangerous to the institutions of the country, that he did not conceive the possibility of being able to support it. He however felt bound to acknowledge that the eagerness of the people to see the principles of the measure brought into operation had in no degree subsided, and that a material change in the representative system was altogether unavoidable. He announced his intention to vote for the second reading of the bill, but to vote ultimately for the rejection of the bill, unless it should be essentially amended. Lord Wharncliffe expressed himself somewhat to the same effect. The Bishop of London declared his intention of voting for carrying the bill into committee, and there abstaining from promoting any such changes as might endanger their rejection, when sent back to the House of Commons. Earl Grey expressed his readiness to listen to all suggestions for the amendment of the bill which were not inconsistent with the maintenance of its great principles. To the preservation of these he had pledged himself. The Duke of Wellington did not consider the changes which had been made in the bill to be such as would justify any change in his vote upon it. He wished the House to recollect that the principle of the bill was not reform; it was disfranchisement and enfranchisement, and the granting of votes to large bodies of persons on a new qualification. He entertained the same opinion as the Earl of Harrowby, as to the necessity of reform. His opinion on this point was the same now as it had originally been. But he differed entirely from the two lords who had first spoken in relation to the course which they intended to pursue. He should take a different course on the question for a second reading of the bill. If it should go into committee, he would lend his best assistance to render it as consistent with the best interests of the country as it could be made, keeping in view always this point, that on the nature of the representative system must depend the character and form of the government.

A proposition was made by Mr. Clay of Alabama, with the view of regulating the further proceedings in the case of Samuel Houston, which, after debate, was laid on the table. At the hour of 12 the respondent was brought to the bar. The testimony of Mr. Stanberry was read over, and some immaterial corrections made by him. Mr. S. then observed, that he did not the day before complete all he had to say in regard to the assumption contained in the question put by the Defendant's counsel. After some objection on the part of Mr. Archer, he proceeded in his testimony, and observed that though he did not originally intend to impute fraud to the Respondent, yet if he were now called upon to express his opinion—Here he was interrupted by an objection to the propriety of any expression of opinion on the part of the witness. Mr. Alexander of Va. moved that the vote by which the question was to be put, be reconsidered. This was determined in the negative. Mr. Stanberry then proceeded to state, that he believed Mr. Houston to be a participant in the fraud to which he had alluded. Another objection was here interposed, the discussion of which occupied two hours. The witness then proposed to introduce the deposition of one Luther Blake, in proof of the fraud. This was objected to; and the deposition was ordered to be read at the Clerk's table, in order that the House might judge of the propriety of its admission. The question then arose, whether it should be received as a part of the testimony of the witness. The further consideration of which was postponed until the next day, and the House adjourned.

At the close of the proceedings which—an effectual attempt by Mr. McDuffie, which was resisted on behalf of his client by Mr. Key, to have the investigation carried on by a committee with powers, &c.,—were adjourned till Monday, at 12 o'clock. Mr. Cambreleng asked and obtained leave of the House for further time to enable the committee who had been appointed to go to Philadelphia to inspect into the affairs of the Bank of the United States, to make report thereon, which Mr. C. said would be very voluminous.

To day was fixed, but it is presumed it will be presented by Wednesday next.

In the Senate, on Monday, the President communicated a report from the Secretary of State, recommending the passing of a law, making it penal to counterfeit the foreign coins in circulation. The vote by which the bill providing for the vaccination of the Indians was passed to third reading, was reconsidered, and the bill was amended and afterwards recommitted. The Appropriation bill was again taken up, and after a long discussion on the question of concerning in the amendment of the committee of the whole, to strike out the appropriation for the outfit of a Minister to France, it was finally decided in the affirmative by a vote of 23 to 21.

In the House, the question relative to the Wiscasset Collector was further discussed, and on the expiration of the hour, the trial of Houston was resumed. Mr. Cave Johnson concluded his testimony. Mr. Grundy was examined relative to the circumstance of Houston's being at his room a few minutes previous to his attack on Mr. Stanberry.—Mr. Buckner, who was present during the affray, was examined, and stated all the circumstances of it. Dr. Howe testified that the certificate of Blake, which was produced by Mr. Stanberry was in the hand writing of Mr. William Prentiss. Mr. Tipton testified to the conversations of Mr. Houston. Mr. Shaw gave testimony relative to Blake, after which the House adjourned.

In the Senate, on Tuesday, the General Appropriation bill was finally disposed of, and the Apportionment bill was taken up.

In the House, the trial of Houston was resumed, and the hearing of testimony was completed. Mr. Key was to address the House in the defense on Wednesday. Mr. Polk declared his intention of offering a resolution, after the trial should be over, for an investigation of the alleged fraud relative to the contract for Indian robes.

It said that the yearly meeting of the Society of Friends, at their session last week, in Philadelphia, made a rule of discipline to disown any member of that society who was concerned either in the distillation or sale of spirituous liquors, if they could not be prevailed upon to relinquish the practice.

Zephaniah Bouldry was found drowned last week, in Taunton. He had in each bottle nearly full of liquor, and was

then drunk on Thursday night.

He expects to return by the autumn.

In his way up the Niger, he will proceed a short distance up the Sharp to ascertain the exact position of the city of Funda.

SINGULAR MISTAKE. A short time ago, the sexton of Heywood Chapel received the body of a still-born infant for interment, but owing to the urgency of some other business he put the coffin into the vestry until he had leisure to inter it. It so happened that the school-master of the village, who is a noted violin player, had also put his fiddle and case into the vestry. About dusk the same evening, the sexton went for the purpose of taking the infant to bury it, put his fiddle and case instead of the child; and the mistake was not discovered until the school-master wanted his fiddle a few days afterwards. Going to the vestry for the purpose of obtaining it, to his utter astonishment, instead of his violin he found the coffin which contained the infant. An inquiry into the mystery was the consequence, when the sexton stated what he had done, though till then quite ignorant of the mistake. The fiddle was, of course, exhumed, and the infant committed to the grave.

APPOINTMENTS. Br. GEO. BATES will preach in Bowdenham village on the 1st Sunday in May.

Br. E. WELLINGTON will preach in Norway on the 1st Sunday in May.

Br. JOHN G. ADAMS appoints to preach in Water-village on Sunday the 13th inst.

MARRIED,

In Parkman, by Rev. A. A. Richards, Mr. Sumner Crockett to Miss Betsey Southworth; Mr. Alanson Southworth to Miss Anna Merrill; Mr. John E. Southworth to Miss Allura Merrill, all of Parkman. Also, by the same, Mr. Horace Greenwood, of Guilford, to Miss Cordelia B. Gower, of Abbot; Mr. Samuel Andrews to Miss Lucy Cobb, both of Abbott; and Mr. Thomas W. Bennett to Miss Mary Ann Greely, both of Guilford.

In Ealdon, Mr. Samuel Davis, of Freeport, to Miss Charlotte M. Noyes, of the former place.

In Windham, Capt. Aea Legrow, to Miss Eunice Morell.

DIED,

In this town, Mr. Israel Damon, aged 37.

In Philadelphia, Capt. James Murdoch, formerly of the United States Navy.

In Pittston, Mr. Nathaniel Bailey, aged 89 years.

In Portland, Mrs. Hannah M. wife of Capt. Charles Thomas and daughter of Mr. Anthony Knapp, aged 22.

In Epping, N. H. March 26th, Simeon Norris, in the 85th year of his age.

In Dixmont, Mr. Moses Porter, a revolutionary pensioner, aged 83.

In Norridgewock, Miss. Emeline Gould, daughter of Joshua Gould, aged 20.

In Sedgewick, Mr. John Black, a revolutionary soldier, aged 96.

In Paris, 1st ult. Anne Francis Countess Colonna Walewski, formerly of Boston, daughter of the late John Bulkeley, Esq. of Lisbon, and widow of the late Gen. Humphreys, U. S. Minister at Lisbon and at Madrid.

Died, in Eddington, 18th ult. Mrs. MERITABLE KNOWLTON, consort of Mr. David Knowlton, and daughter of the late Arthur Rich, leaving a kind husband and five children, besides an extensive circle of relatives and friends to mourn her departure to that land from whose bosom no traveler returns. She was 26 years of age, and had been married 8 years, during which period, she and her husband lived together in the most perfect harmony and peace. Justice to the deceased requires us to say that she was an excellent and amiable woman. Possessing a mild and pacific temper, and being agreeable and conciliatory in her manners, she had many friends and no enemies. She was an affectionate and devoted companion, a kind and indulgent parent, a sincere and obliging neighbor, and a practical and exemplary Christian—evincing by her daily walk and conversation that her heart was imbued with the spirit of the gospel. Having been blessed with the best of parents, the instructions which she received from them in early life, conducted to the formation of a character worthy of imitation. From her youth she was a believer in the doctrine of the "resurrection of all things," in which belief she left the world in peace; resigned to the will of her Father and her God, expecting one day to meet her friends and all mankind in their blest state where "parting will be no more and tears be wiped from off all faces." The funeral services were performed by the writer of this notice.—The people were addressed from words recorded Luke vii. 13. May the God of all Grace sanctify this afflictive dispensation of his Providence unto all who are called to mourn, for their spiritual and eternal good.

BURSLEY. Died, in Gloucester, Mass. on Sunday morning last, of a long fever, Rev. EZRA LEONARD, pastor of the parish at Annisquam in that town. The interment of his remains took place on Tuesday last, when a sermon was preached by Rev. Thomas Jones. The death of this excellent pastor is most deeply lamented by his parishioners, among whom he had lived and labored for a long course of years, and to whom he had endeared himself by a constant and cheerful performance of the duties of benevolence, and compassion.—He was one of the most notable of men—ever in temper, tender in heart, warm in his love of truth, zealous in the proclamation of it, and ever attentive, above all things, that his conduct should conform to its holy influences. He was settled over the parish among whom he spent his whole ministerial life, as an orthodox Congregationalist. A few years after, he embraced Universalism; and, beloved by his people, they retained him, and were led by his arguments, and the influence of the doctrine as exhibited in his life, to embrace it. For many years he has been in full fellowship with the Universalist denomination.

We sympathize deeply with his sorrowing family—a wife, three daughters, and a son, and with the parish—they cannot at once feel the extent of their loss. May the unexpected event be sanctified to all concerned, by the chastising but paternal hand of God.

We hope to present a fuller account of the deceased in a future number.—*Trumpet.*

MARINE JOURNAL.

PORTE OF GARDINER.

Thursday, April 26.—Arrived, schr's Ospray, Weymouth; Salem; Thomas, Crowell, Dartmouth; Experiment, Brookings, Camden; Leo, Rogers, Boston; Jane, Goodine, Salem.

Friday, April 27.—Sailed, schr's Bonny Boat, Merton; Boston; Milo, Brookins, do.

Sunday, April 28.—Arrived schr's Fame, Calif. Portland; Resolution, Merriman, New York; Franklin, Hoskins, Gloucester; sloop Combine, Stearns, Boston.

Monday, April 29.—Arrived, schr's Elizabeth, Dow, Boston; Durus, Kelly, Hardwick; sloop America, Gray, Sandwich.

Tuesday, May 1.—Sailed, schr's Hunter, Baker, Yarmouth; sloop Nancy-Harvey, Phinney, Sandwich.

Wednesday, May 2.—Sailed, schr's Globe, Foster, Gloucester; Susan, Carter, Fall-River; Leo, Rogers, New Bedford; Jane, Goodine, Salem; Franklin, Hoskins, Gloucester; sloop Beusey, Dore, Boston; Ennico, Fray, Sandwich; Liberty, Ellis, do; Deborah, Lewis, do; Henrietta, Perry, do.

Thursday, May 3.—Sailed, schr's Ospray, Weymouth; Salem; Fame, Cafet, Portland.

NOTICE.

PURSUANT to adjournment the Stockholders of the FRANKLIN BANK are hereby notified that a meeting of said Stockholders will be held at the session-room in Gardiner, on Tuesday, the 22d inst. at 4 o'clock, P. M. for the purpose of choosing five Directors to govern said Bank, and to act upon other business relative to the organization of said Bank that may be deemed expedient.

D. L. MILLIKEN, Sec'y.

Gardiner, May 3, 1832.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, BOSTON, keep constantly for sale, aside from their general assortment of BOOKS and STATIONERY, a large assortment of

UNIVERSALISTS BOOKS, Wholesale and Retail.

M. C. & L. have made arrangements to receive every publication, interesting to the sect, as soon as published; and intend their store as a GENERAL DEPOSITORY FOR UNIVERSALIST PUBLICATIONS, from every part of the UNITED STATES. They will continue to publish such BOOKS, PAMPHLETS, SERMONS, CATECHISMS and TRACTS, as may be considered valuable—and they would respectfully request AUTHORS to communicate to them their wishes and designs. PUBLISHERS of Universalist Works are requested to forward some of each of their publications as soon as out of the Press, and all proper exertion shall be made to extend the sale of them.

As M. C. & L. have long been established in the Publishing and Bookselling business, they have every facility for supplying either AMERICAN or FOREIGN Books at the lowest prices and with despatch. Orders for foreign Books are sent on the 1st and 15th of every month.

M. C. & L. have in Press a complete CATALOGUE of UNIVERSALIST and LIBERAL Publications, which will be supplied to their friends and customers gratis.

N. B.—Booksellers and Associations supplied with the cheapest and safest Works on LIBERAL TERMS.

* * * A quantity of small Books suitable for Sabbath Schools constantly on hand.

POETRY.

[For the Christian Intelligencer.]

THE STAR IN THE EAST.

Star in the east—emblem of boundless love—
Bright pearl from a celestial world above—
As Deity hale it sublimely rise,
On nature's wings immerged from eastern skies,
Rush'd o'er the eastern hills—display'd its light,
And gospel's man succeeded heathen night.
Its first appearance lowly! yet sublime,
Declin'd to anxious man this night's the time,
Then buoyant as the meteor soars on high,
Rod swift—sublimely fleeting through the sky.
Then gazed the wise—an' lo! the sign of day
To yonder stately vault had wing'd it's way—
Speeded with force by God of nature given,
It rode exulting through the midst of heaven;
While rays of mercy on its orbis beamed,
And on it angels read—a race redeem'd.
Diamond of heav'n, sparkling cleft the sky,
And angels clapp'd their wings as it pass'd by.
Loud praises let our mortal voices raise,
'Till heaven's blue concave echo back our lays.
High in the zenith floats the orb of gold—
Proclaims the birth of Him so long foretold.

VIATOR.

SPRING.

BY JAMES AYTON.

"Tis now the season when the earth upsprings
From slumber; as a zephyr angel's child,
Shadowing its eyes with green and golden wings."

SHELLY.

Welcome, heaven descended power!
Whose spell the earth surroundeth;
My heart attends the genial hour—
Like a wave it boundeth!

Bride-maid of the earth and sky!
That meet with fond caresses,
Virgin of the radiant eye,
And dew-besprinkled tresses!

Pleasures numberless and dear
To the world than bringest,—
On the dead season's gloomy bier,
Fairest flowers thou digest.

Thou causest o'er the sleeping earth
A still, but mighty stir—
A starting into life—a birth
From its cold sepulture.

Sweetest of blooms by night dews wet,
Or courted by the gale,
The lily and the violet
Are opening in the vale.

To light and glorious life upsprings
The beauty hid in gloom;
The bister leaves on bright wings
His antennal tomb!

The waterfalls are 'mong the hills,
The winds have gone to play;
And bid by leaves, the murmuring rills
Wind joyously away.

In the brook the trout is leaping,
Or the tiny pebble falls—
The blue bird sings on the willow weeping
By the old garden walls.

Gentle Spring! what power of gladness,
Disembodied, round thee keeps,
Still to kiss the tear of sadness
From the eye of him who weeps!

And to teach his heart communion
With the winds and babbling springs;
Till his spirit feels a union
With the earth's insensate things:

Till mute thoughts his thanks expressing
In a flood his bosom move,
To the power who gives the blessing,
To the source of life and love.

AGRICULTURE.

From the American Farmer.
SECOND PRIZE ESSAY, AGRICULTURAL DIVISION.

CULTURE OF INDIAN CORN.

Dresden, Ohio, June 1, 1831.

MR. SMITH:—Indian corn being an important production of our soil, and extensively grown by our farmers, it is desirable that we should attain the mode of cultivating it, at the same time most easy and most productive. To contribute something to this end, I shall make some observations on the best mode of cultivating this grain, and point out some errors into which I conceive many of our farmers have fallen with regard to it. To ascertain the proper mode of culture for any plant, it is necessary to examine into its nature and qualities, and the kind of soil to which it is best adapted, and we should proceed accordingly. The want of proper attention to this rule has produced much wild theory and bad practice in agriculture.—The corn plant requires a loose alluvial soil to bring it to its greatest perfection: we should therefore, in preparing ground for its reception, render it as light and as mellow as possible—ploughing as deep as the nature of the soil will admit; harrowing the ground previous to planting is ad-

On referring to the treasury reports, it appears that the tariff of 1824 did not materially affect the amount of importation and shows that the consumption of the country was nearly met by our domestic establishments. In 1821 the amount imported was \$52,137, in 1822 \$4,739. The documents in possession of your committee do not show the amount imported in 1823, in 1824 it is stated at \$113,090 after deducting the amount exported. In the six succeeding years the aggregate amount of importation was \$1,297,378, and the export \$99,672, leaving a balance of \$29,606, making an average of nearly \$50,000 for the six years. The committee are induced to state these particulars merely to show that the protecting policy, as embraced in the tariff of 1824, has not effected this branch of industry to the prejudice of any other interest.

It is gratifying at the same time to contemplate its increase and beneficial results, as it enables us to supply our wants at a reduced price, and to export a considerable amount. The treasury report for 1830, states the amount for that year at \$40,994. When the census of 1820 was taken the marshals vantageous in hard cloddy soils, but it is not generally necessary. The seed should be deposited in furrows struck as deep as the ground is ploughed, and lightly covered with loose earth; if too much earth is thrown upon it, there is danger of its rotting in cold wet weather, which sometimes succeeds the season of planting.—By this mode of planting, the plants are more firmly fixed in the earth, the roots striking deep draw a greater supply of nourishment to support them; they are likewise more secure from drought which

often proves very destructive to the corn crop; the stalks will not generally grow as tall as those which are planted superficially, but are thicker and stronger, and produce larger ears. The best process of cultivation is that which will preserve a level surface, and most effectually destroy the weeds. This is most effectually done by drawing a large harrow over the rows, (the depth of the furrows will preserve the plants from injury,) the weeds will be carefully removed, and the furrows filled up around the plants as they become large enough to bear it. If this operation is well done, (and much of the success of the crop depends upon its being so,) one ploughing will be sufficient; in doing this the earth should be thrown to the corn, but care should be taken not to ridge it, which is very injurious, as it carries off the rain from the corn which requires a plentiful supply of moisture, especially when earring.

Many farmers pursue a quite different course, just skimming the surface, and planting their seed almost on the top of the ground; the consequence is, that the roots, unable to penetrate the hard earth beneath, afford but little sustenance to the plants which run up spindling, and being often exposed to drought, yield but a scanty crop; this may be often seen by examining the outer rows of corn where the ground could not be well ploughed.—What seems to have led to this practice, is the cultivation of new ground where it could not be ploughed deep, the strength of the soil produces abundantly with any kind of culture. The superficial farmer continues skimming the surface until it becomes exhausted, when, supposing the land worn out, he abandons it to a wiser cultivation.

Another error which, some practice is so absurd as almost to carry with it own confutation; this is to plough so deep as to cut and mangle the roots of corn, with the idea of making it better. This causes what is called fired corn, that is, the blades wither and die before it is fully ripe. Though I conceive the above observations to be supported by reason, they are somewhat the result of experience, the best proof of theory. I once planted in the same field with some who ploughed shallow, while my part was broken up beam deep and furrowed with the plough one after the other in the same furrow; the consequence was that I had a better crop than they, with much less labor, and I am convinced that every similar trial would produce a similar result.

A WESTERN FARMER.

Hedges.—A different material for hedges is requisite in low swampy or meadow ground, from that which would thrive in a dry warm soil. Spruce and firs have been used in low ground, but a writer in the Genesee Farmer recommends the swamp cedar. Gather the cedar berries in December; rub off the resinous matter, and put them in unslacked ashes; and after two weeks put them in rows like peas, if the ground is open. If well nursed they can be transplanted in two years. In about seven years, by suitable trimming, they will make a beautiful hedge, evergreen, like the bays which flourish around the brows of the hero.

Professor Rafinesque says there are three wild species of juniper trees in New York and Canada, one of which forms an impenetrable thorny bush. All are hardy, never injured by insects, bear trimming in any way, and make a hedge which will last for ages.

MISCELLANY.

From the Philadelphia Daily Chronicle.

VENTRILLOQUISM.

A very amusing and interesting occurrence took place a few evenings since, at a select party in—street. Some time after the company, which was very large and respectable, were introduced, and had become deeply absorbed in the amusements of the evening, around a blazing fire on the hearth; on a sudden a hollow plaintive cry, as of one in distress, was heard apparently to be produced from the chimney. The company all rose on the instant, and gazed upon each other in breathless silence; again the voice was heard, saying "Oh! help me! help me! or I'll smother in this place." "Put out the fire! put out the fire!" exclaimed half a dozen voices in the room, and a pitcher of water was quickly on the spot. While some fled in haste to the dressing room, with consternation depicted on every countenance, a young gentleman stepping close to the fire-place, called out "who's there?" "O—o—poor Tom, the sweep," groaned the voice up the chimney! "Poor fellow," sighed the ladies. "Oh! help him out."

"How long have you been up there, my dear fellow?" asked the gentleman. "Nearly a week! Sir." "Oh my gracious," again sighed the ladies, "he must be almost starved." "Poor Tom's hot," again groaned the man in the chimney, and the very hearts of his auditors died within them.—The excitement having now arisen to an almost painful pitch, it was time for "poor Tom" to get himself out of that smoky place, as quickly as possible. Accordingly, he slid gently from his station into a side cupboard, built against the chimney-way, which fortunately was locked, and still more fortunately, the key not to be found! "Oh murder! mur—der m-u-r-d-e-r!" shouted "poor Tom," in the cupboard—"give me something to eat, or I'll starve out-right." The strings of every reticule in the room gave way at the word, and half their rich contents were quickly at his

service; and had "poor Tom" then actually appeared, he would doubtless have been greeted with a more "pitiless storm" of almonds, mint-drops, and pound-cake, than his sooty sweepship ever before experienced. Of course none knew of the construction of the place, save the hostess and her family, who had fled the field in search of the key, upon the first intimation of the change the enemy had made in his position, before a second thought told them of the utter impossibility of the mortal transferring himself from the chimney to the closet.

"Burst open the door," said the young spokesman, and upon kind of rumbling noise being heard in the closet, as of "note of preparations" two or three appeared determined to faint, at all events! and the young man was induced to exclaim, "ladies and gentlemen have you never heard of ventriloquism?" A roar of laughter from a majority of the company followed the question, as the conviction of the truth flashed upon the senses, that one of the company was highly gifted with the rare and astonishing power of ventriloquism!

Yet so deeply were some impressed with the belief in the reality of "poor Tom," and his distressing situation, that it was almost impossible to induce the more superstitious to forego it. And the fatal closet was regarded with an eye of jealous suspicion till at length the key was found, which proved a key indeed to the complete elucidation of the mystery, to the entire satisfaction of all, and the entertainment closed at a late hour in the most universal harmony.

STEADY, BOYS! A packet, loaded with passengers from different parts of the United States, was crossing a large lake in the west. It was ordered by Providence that one of their number was an experienced sea captain. While under sail they were overtaken by a tremendous tempest. The master of the packet and the sailors were frightened, thrown into confusion, and lost the control of the ship. This excited great consternation among the passengers; and it seemed as though they must all perish. At this critical moment, without much ceremony, the sea captain introduced himself to the master of the packet, and said, "I beg of you to let me take the command." The master instantly yielded to his request, and directed his hands to obey this stranger. The captain took his stand, made a few pertinent remarks to calm the minds of the sailors, and then gave the words of command in technical terms, peculiar to his profession. They got the vessel under control, and were soon making her way ahead. The captain continued to watch the motion of the ship, expressed his solicitude by occasionally repeating with a firm, moderate tone of voice, steady—boys—steady; and in a short time, they safely arrived at their intended haven. The feelings of the passengers, on this occasion, can be better imagined than described.

Reader, we may derive valuable instruction from this occurrence. In all our public concerns in life, get the vessel well under sail towards the right port, with a good captain to command her, and let steady, boys! be the watchword.—Essex Gazette.

HINTS TO MECHANICS AND WORKING-MEN.

If you would avoid the disease which your particular trades and work are liable to produce attend to the following hints:

Keep, if possible regular hours. Never suppose that you have done extra work, when you sit up till midnight, and do not rise till eight or nine o'clock in the morning.

Abstain from ardent spirits, cordials and malt liquors. Let your drink be, like that of Franklin when he was a printer, pure water.

Never use tobacco in any form. By chewing, smoking, or snuffing, you spend money which would help to clothe, if single, to make a useful present to an aged mother, or dependent sister, or if married to buy your wife a frock, or get books for your children. You also, by any of these filthy practices, injure your health; bring on headache, gnawing at the stomach, low spirits, trembling of the limbs, and at times sleeplessness.

Be particular in preserving your skin clean by regular washing of your hands, face and mouth, before each meal, and of your whole body at least once a week; and by combing and brushing the hair daily.

Always have fresh air in the room, in which you work, but not so that you shall be in a draft.

Take a short time in the morning if possible and always in the evening or towards sun down, for placing your body in a natural posture by standing erect, and exercising your chest and limbs by walking where the air is the purest.

If confined in doors, let your food consist in a large proportion of milk and bread, and well boiled vegetables. Meat and fish ought to be used sparingly, and only at dinner. You are better without coffee, tea, or chocolate. If you use any of them, it ought not to be more than once a day.

N. E. Farmer.

Recipe for Scratches in Horses. This disorder or difficulty is too well known to all who own these noble animals, or deal in them, to need a particular description of it. The remedy is simple, safe and certain, in all cases which have come to my knowledge, however inveterate. It is only to mix white lead and linseed oil in such proportions as will render the application convenient, and I have never known more than two or three applications necessary to effect a complete cure.

A school master in Hampshire county, offered himself for examination, only three months ago, possessing the following rare qualifications:

1 He used very pure language. When told by the committee, that they should examine him in English Grammar, he said, "I am glad of that, for I am a horse at Grammar."

2 He not only used pure language, but was very accurate in his statements.—When asked to bound the United States he said, "they are bounded east by the ocean, and south by Florida, and west by the valley of the Mississippi." When told that the valley was part of the United States, he said, "I don't know, there's a darn'd great chunk of it off there."

His language and manners were in keeping with each other. In all the studies except geography, he was well qualified, but was rejected because he was a clown in language and manners. The committee thought the school might as well be without a teacher, as to have one who would set such an example.—*Hampden Journal.*

Life is short: The poor pittance of seventy years is not worth being a villain for. What matters it if your neighbor lies interred in a splendid tomb? Look behind you through the track of time, a vast desert lies open in the retrospect; through this desert have your fathers journeyed on until wearied with years and sorrows, they sunk from the walks of man. You must leave them where they fell; and you are to go a little further, where you will find eternal rest. Whatever you may have to encounter between the cradle and the grave; be not dismayed. The universe is in endless motion; every moment is big with innumerable events, which come not in slow succession, but bursting forcibly from a revolving and unknown cause, fly over this orb with diversified influence.

Ginger Beer.—Mix well together and into an impalpable powder, in a wedge-wood ware mortar, eight grains of ginger, two drams of loaf sugar, and twenty-six grains of carbonate of potash; take also twenty-seven grains of tartaric acid, (nitric acid is preferable, but dearer than the other,) this must be kept apart from the first ingredients. Fill two tumblers, about one third full of water each, stir, until they dissolve, the mixed powders in one, and the acid in the other, pour one solution on the other, and drink while it effervesces.

The Boston Post has discovered an infallible remedy to quell a riot or disperse a mob. The remedy is very simple, but the Post says it is very efficacious. It consists merely in carrying round a contribution box.

Original Anecdote.—Same time since a young man who had not seen more than half the world, attended a church which had an organ; seeing a deaf man near the alter who used a hearing trumpet, and supposing the full and melodic notes of the organ proceeded from the old gentleman's artificial ear, on leaving the church said, "I'll be darn'd if that little tin horn didn't make a nation great noise."—*Macon (Geo.) Telegraph.*

CONDITIONS.—The Farmer is printed every Saturday in a quarto form, in fine paper, and fair type, with a Title Page and Index, making 416 pages a year, \$2 50, payable in six months, or \$2 00, if paid in advance.

LU THER TUCKER, & Co.

Rochester, Dec. 1831.

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Hallowell, March 26, 1832. I&S

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